World Alliance News Letter

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PACIFIC SCHOOL OF RELIGION

Disarmament and American Security

A MAN WHO HAS RECENTLY RETURNED from a year in Indonesia points out that when we and other free world countries work for peace, *trust* among the nations is essential. "It cannot be forced; it cannot be bought; it cannot be won by clever salesmanship. In the end, if it comes at all, it will be because the basic concept of human freedom has been encompassed in policies so broad that men everywhere can rally to them without sacrificing their pride or their dignity, and without being diverted by petty jealousies, fears or prejudices."

This key idea will have to become central for American citizens and policy-makers if we are to act responsibly in regard to such ultimate goals as disarmament and also to such immediate ends as national security.

Sixty-eight cents of the USA tax dollar go directly into some phase of national defense effort—to the military services, the military aid program to allies, the atomic energy program, or to the stockpiling of critical resources. Ten additional cents go for fixed charges such as interest on the national debt and to support the Veterans Administration.

"It is a reasonable generalization to say, therefore," *The Christian Science Monitor* recently stated after quoting the above figures, "that 78 cents of each tax dollar go for wars, past, present, or future."

SMALL WONDER that American citizens complain about the grievous burden of vast armaments. People in other countries carry a similar burden. The recognition that an arms race has historically hastened the outbreak of general war substantially heightens the concern about the immense annual expenditures for armaments.

Despite this concern, reaction to disarmament talk is varied. Some people impatiently brush it aside as utopian dreaming. Others appear to think that our only hope of avoiding a world cataclysm is through immediate disarmament, and there are even those who talk in terms of unilateral disarmament. There are also some people who have followed with intense interest all the discussions, on an international level, which have dealt with disarmament issues: they have discovered only tiny advances in the negotiations and have become disheartened.

In the light of the current basic conflicts that divide the world, it is probably unrealistic to expect significant progress to be made soon toward disarmament. Perhaps we have thought about disarmament incorrectly. Are we mistaken when we consider disarmament as a means which might lead us toward a larger measure of world order? Would we not be more accurate to say that disarmament is a goal toward which we can move as we develop more understanding and mutuality among the nations?

IT IS SIGNIFICANT that during recent years the negotiations in the United Nations Disarmament Commission have focussed on "regulation", not "reduction" or "limitation" of armaments. Regulation of armaments recognizes that there is a minimum beneath which national armaments should not fall if neither the national security nor the peace of the world are to be endangered. Clearly any attack upon the infinitely complex issue of multilateral disarmament must start from the point of national security. Any other approach would be irresponsible.

But to date the efforts to regulate armaments have been largely frustrated. What, then, can be done? Manifestly we must continue to press with imagination and determination for negotiations on regulation of armaments at every opportunity: in the UN Disarmament Commission, at meetings of foreign ministers, at regional conferences. Beyond this, however, there is much we can do to develop a larger degree of mutuality and trust among the nations. As in so many other areas of international concern, the United States can here too assert the leadership implicit in its strength and wealth, but especially in its avowed dedication to world peace.

WE CAN, for instance, take the lead in placing more emphasis upon the non-military aspects of our regional or collective self-defense pacts. The military measures are necessary, but we must guard against preoccupation with them alone. Therefore we must put greater stress on non-military factors — the political, the economic, the social and cultural. In that way we can develop a larger degree of mutuality among nations.

We can work harder for an outright revision of the McCarran-Walter Immigration Act, the discriminatory provisions of which have bred considerable antipathy between the USA and other countries. More immediately, we can carry out more speedily the terms of the 1953 emergency legislation for the relief of refugees. To date the number of persons permitted to enter this country under the new legislation is insignificant.

We can stimulate freer world trade by reducing or eliminating trade barriers the United States has

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ITEMS OF INTEREST

International Exchange of Workers

The National Association of Manufacturers recently assisted in the placement of five Dutch workmen as employees in the Armstrong Cork Company. Here they will remain for three or four months in order to observe at first hand the working and living conditions of the American worker. Such exchange of personnel is designed to help correct common misinformation about working conditions in this country. The success of this experiment may lead to an expansion of the program, including a plan for a return visit of American workmen.

Fact Sheet — Arab-Israel Conflict

The American Jewish Committee has just issued a new publication: "Basic Fact Sheet on the Arab-Israel Conflict." The Committee aimed to prepare a document that is balanced and impartial. Single copy free, rates for quantity orders, from The American Jewish Committee, 386 Fourth Ave., New York, N. Y.

Workshop in Leadership Training

Rachel Davis DuBois is the instructor of this training course at the New School, 66 West 12th St., New York, N. Y. Dr. DuBois and those working with her have developed a social technique, *group conversation,* which helps people of different races, creeds, and cultures transcend the prejudices, fears, and isolations of our fragmented modern society. In a workshop setting, the course trains leaders in the use of *group conversation* as applied to their own group situation. Seven sessions, starting March 11. Thursdays, 6:20-8:00 p.m. Fee, $15 (including registration fee).

Disarmament

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erected. An impartial goverment economist recently stated that even if *all* our tariffs were suspended, "the resultant rise in imports would affect not more than 200,000 domestic workers". Freer interchange of goods and reduction of economic nationalism could aid materially to lessen international tensions and to increase mutuality among countries.

We can do vastly more than we have done to develop a more constructive policy with respect to the underdeveloped areas of the world. It has been predicted that the major issue confronting the United Nations during the year ahead will be concerned with these areas. That issue may be designated as colonialism, color, nationalism, social and economic depression of people, sub-human standards of living among millions. However it is named, this problem will demand our wisest thinking and planning if it is not, during the months ahead, to erupt into violence that could only too easily and quickly become general war. What is needed is a more carefully developed and an enlarged program of technical assistance, both on a bilateral basis and also through the UN. Beyond that, however, we will have to authenticate more explicitly for underdeveloped and non-self-governing peoples the basic free world principles in which we believe.

To find a sound and effective approach to a gradual reduction of the world's armaments burden and, ultimately, to universal disarmament with adequate safeguards — this is probably the most bafflling problem the world faces. No shortcut to the goal has yet been marked out. But requisite to even small advances is more mutuality and trust among the nations.

Recommended Magazine Articles

Catholicism and Internationalism: A Papal Anthology by Alba Zizzamia. (*Thought,* Winter 1953-54.)

An extremely valuable anthology (with bibliography) presenting the principal elements in papal statements, from Leo XIII to Pius XII, on international order. Reprints available from Thought, Fordham University, New York 58, N. Y. Cost, 25 cents.

Mr. Randall's Head and the Stone Wall by John Kenneth Galbraith. (*Reporter,* March 2, 1954.)

Pungent comment on the Randall Committee report. A midwestern Congressman and an English manufacturer discuss several aspects of world trade in "Unexpected Evidence on Foreign Trade" by Carroll Kilpatrick and H. A. Hartley. (*Harper's,* February 1954.)

Making a Friend of Indonesia by Walter H. Mallory. (*Foreign Affairs,* January 1954.)

A disturbing article that deserves careful reading, especially by those who assume the friendship to the USA of Southeast Asian people.

The Totalitarian Temptation by John A. Lukacs. (*Commonweal,* January 22, 1954.)

A wide and thoughtful reading of this article might well help to dispel some of the misunderstanding between Protestants and Catholics stemming from careless charges and counter-charges made in our century of totalitarianism. We must, moreover, take with utmost seriousness the political assumption of this essay: "the assumption that Communism is not the only totalitarian movement that is a present danger to the Western world and to its Christian traditions, and that, in the long run, other totalitarian movements may prove more attractive and even more successful."

Atomic Energy for Peace by Gordon Dean. (*Atlantic,* February 1954.)

Mr. Dean, for three years chairman of the Atomic Energy Commission, outlines some of the benefits that might accrue from the development of the President's proposal for the peaceful use of atomic energy.

The "Coffee House Debater" Is Silenced by Alexander Kendrick. (*New Republic,* February 15, 1954.)

The CBS correspondent in Belgrade here discusses the views of Milovan Djilas, and his recent "trial" by the central committee of the Union of Communists of Yugoslavia. The first of two articles on the subject.

Ten Guideposts for Our Foreign Policy by Henry Steele Commager. (*New York Times Magazine,* February 21, 1954.)

A historian's stimulating suggestions for a constructive USA foreign policy.

THE DIGNITY AND SIGNIFICANCE OF SOVEREIGNTY

F. Ernest Johnson

"When the United States joined the United Nations it did not intend to surrender any of its sovereignty." So wrote one of the best known American journalists a few weeks ago, expressing what is probably a widely held view. But this is the kind of statement that invites challenge because its meaning is far from clear.

The nation-wide debate over the proposed Bricker Amendment arose out of a great fear that the government of the United States would suffer a limitation of its freedom of action through treaties and executive agreements negotiated without the full sanction of the national legislature. Merely to put that fear into words is to recognize that treaties and executive agreements *do* limit a government's freedom of independent action; otherwise there would be nothing to argue about. One might even say that diplomacy is a process by which limitations upon independent action are accepted by governments which want to get on with each other to their mutual advantage.

Dangers of Unilateral Action

Obviously, every government that became a member of the United Nations was consciously limiting the range of its unilateral action. Unwillingness to do that on any considerable scale kept our government out of the League of Nations. Our entrance into the United Nations was evidence that this nation had gained sufficient maturity to see that the unlimited right to act unilaterally is ultimately the right to perish unilaterally. That is what our extreme nationalists today seem ready to take a chance on. Rather than bear the inconvenience of "hanging together" they accept the risk of "hanging separately."

But what has this to do with *sovereignty?* To act in sovereign fashion is to make deliberate, effective choices between real alternatives. In personal relations we recognize that our substantial freedom is enhanced by devising and accepting rules of behavior that involve renouncing individual liberty — the right to unilateral action — in specified situations. The ordinary rules of courtesy and the many mutual accommodations of neighborly living have this character. In return for the concessions we make we gain a new measure of assurance that our purposes will not be obstructed in matters of greater moment. Have we thereby limited our sovereign character as persons?

Again, in business enterprise, "contract" is a sacred word and an indispensable condition of economic security. To be sure contracts bind like iron. Yet no one claims that on that account a contract weakens private enterprise.

Extreme Nationalists Debase "Sovereignty"

It seems peculiarly inept to use the word sovereignty to define a condition free from commitments to others and from involvements in collective undertakings. Like the concept of the "free market" sovereignty in an absolute sense is never found outside of theoretical discussions. It is impossible to attain — and far from lovely to contemplate. Among extreme nationalists, the high conception of sovereignty is debased. It ceases to be an expression of excellence and becomes a proud separateness. For dignity it substitutes swagger.

Participation in international agreements which recognize the necessity of some measure of joint or collective authority may properly be regarded as the most mature exercise of sovereignty. It is a marked characteristic of adolescence, in nations as in persons, that they identify freedom with the right to act without restraint, to start from scratch in making decisions, unbound by precedent or by any imposed sanction. But this is not freedom; it is rather a definition of irresponsibility! It is a major quality of Christian ethics that it transmutes individual irresponsibility, often glorified as "liberty", into the higher freedom of life in a spiritual community. In secular politics and diplomacy such a community cannot be realized, but it is surely a function of Christian citizenship to make this spiritual principle relevant as fully as possible to the secular order.

Common Sanctions Are Necessary to Survival

If this view of the matter is correct, the appeals we commonly make for a "limitation" of sovereignty, or for a "surrender" of part of our national sovereignty, are of questionable validity. Indeed they may, from a strategic point of view, be self-defeating. For sovereignty is a noble conception. To suggest that it be fragmented or compromised is like proposing that personal dignity be sacrificed. It misses the main point, which is that the only way to enhance the dignity and significance of sovereignty is to bring it into line with the political realities. No nation can approach the mastery of its own destiny by refusing to recognize the conditions of its own freedom. The erection of common sanctions is as necessary to survival as the pooling of material resources.

—Dr. Johnson *is editor of* Social Action *magazine and is the chief study consultant in the Department of the Churches and Economic Life, National Council of Churches. He has been a member of the US National Commission for UNESCO, and was Rauschenbusch lecturer in 1939 at Colgate-Rochester Divinity School. Among the books he has written is* The Social Gospel Re-Examined.

THE UN, WORLD AFFAIRS, AND THE LOCAL COMMUNITY

NORMAN A. BIRCH

At a recent United Nations Workshop in Meadville, Pennsylvania, conducted cooperatively by The World Affairs Forum of Crawford County and The Church Peace Union, Mr. Birch opened the day's meeting with an address on "The Purpose of this UN Workshop". The substance of his address follows. Mr. Birch, a director of The World Affairs Forum, is general superintendent of Foundries, National Bearing Division, American Brake Shoe Company.

About a year ago I read an article with a single question and answer which has greatly simplified my thinking about human relations. The question is this: "How is it that in the last one hundred years man has made such tremendous strides in scientific and technical discoveries and yet has made practically no progress in learning how to live with his fellowman in peace?" ("The Two Philosophies," *Technology Review*, January 1953.)

Since 1903, for example, you have seen the airplane grow from what at that time was a marvelous achievement, because it actually carried one man airborne for 12 seconds, to our present jet engine planes which travel almost twice the speed of sound. You who know the railroad have seen communications develop from the dot-dash key telegraph, to easy two-way radio conversations with an engineer in a speeding cab, to the more recent television switching, where one man in a tower controls hundreds of cars in a switch yard.

"THEY" ARE THE TROUBLE-MAKERS

We have raised ourselves to where the widespread use of atomic power is practically a certainty, to where we are technically smart enough to establish a station in space. Yet, in sharp contrast, we all recognize that only 37 years ago we as a nation were breathing a sigh of relief at the ending of World War I, the war that was fought to end all wars. Since then we fought World War II. And now, somehow, once again beyond the control of us "little people", we are or have been walking on the very brink of what promises to be the worst war of all, if it ever comes about.

In our minds we say: *"They"* are the ones who are causing the trouble, and the "they" are the Russians, the Communists, the Capitalists, the Jews, the Politicians, the Chinese, the scheming Germans, the colonial British, or whoever else we personally happen to have feelings against. But the question remains: "How is it that we who have been so successful technically, have made so little progress, and with such disastrous results, in learning to live together in peace?"

A SELF-CORRECTING PHILOSOPHY

Careful thinkers have come to the conclusion that one of the reasons why the scientist has been so successful in learning about and controlling material things, is that he works with *a self-correcting philosophy of continually searching for the truth, through reason and with integrity.* He works and thinks, at least at his work, in *a constructive self-correcting frame of mind.* He does not conceal or evade, he seeks the truth regardless of whose feelings get hurt, or what pet theories tumble, including his own.

Contrast this with the methods we usually employ, and expect our leaders to employ, in the problems of human relations. During this morning's snowstorm, for example, it was only human nature for us to want *our* street sanded first, even if someone down the highway had to wait a little. Similarly, I am sure you will recognize that you expect our representatives to work for our own Crawford County when they are in Harrisburg; often you will ask them for things that are going to be for the good of *our* country, but which may short change someone else. If our representative acts in what he believes to be the best interest of the state but to the immediate detriment of the county, you feel disappointed, or perhaps that he is just making excuses.

Similarly, if the diplomats at the United Nations should honestly try to find the best impartial solutions to our international problems, their constituents all over the world would probably rise simultaneously and cry out in one loud voice: "You have sold us down the river!" This is no self-correcting procedure, no searching for the truth with integrity. But it *is* human nature, and even the scientist himself is often unable to recognize that the method which has led to his success in the control of material things, can be applied equally well to human relations: in the home, in the state, the country and eventually in the world. For there are but two basic philosophies: first, the very understandable and human one of domination, by enticement if possible, but by force if necessary, and second, the philosophy of finding the true nature of things, and of cooperating with them in terms of that nature.

WORLD AFFAIRS ARE OUR AFFAIRS

If we would honestly seek for "solution with" the problems in human relations rather than "power over", both the future of the United Nations and the peace of the world would be assured.

It is a fact that we are only one nation in the international jigsaw puzzle. It is a fact that constantly accelerating scientific improvements in communications, travel and technology bring us into ever closer contact with our international neighbors. It is a fact that our actions are going to affect them, regardless of whether we wish it or not. It is equally a fact that world affairs must become our affairs unless we want to leave it up to the "they" whom we so conveniently blame for much that happens to us.

THE TECHNIQUES OF "SOLUTION WITH"

This, then, is the purpose of this United Nations Workshop. In a grand way, to help in the process of learning that we can and we must use the techniques of "solution with" in place of "power over"; otherwise we will continue to walk on the brink of the next war. We must recognize that this learning process, through democratic procedures, needs to take place among ourselves even as it is and has been taking place in the United Nations. We must become convinced that "negotiation" is not a weak word, but one of strength and intelligence when it avoids bloodshed with honor.

In a more direct way, this United Nations Workshop is an opportunity for us to learn about the UN by discussion and direct contact, and to sponsor a community interest in our own townships and villages in world affairs so that we will be an informed public willing to support and, if necessary, to guide our leaders in sound and intelligent actions on our behalf.

FOCUS> *on the Churches' Work for World Order*

— Copyright 1953, *Washington Post*

"It Seems To Be Stopped Up Somewhere"

To Do Justly, To Love Mercy . . .

Under the terms of the 1953 legislation for the relief of refugees, slightly over two hundred thousand persons were to be admitted to this country over a period of three years. Despite the fact that many religious and civic groups would have preferred outright revision of the McCarran-Walter immigration act, they nevertheless welcomed the refugee legislation as a temporary measure designed to meet a pressing need. But although the refugee legislation became effective last August, the requirements it laid down for entrance are so complex that the expected flow of refugees has been a mere trickle. Some have even charged that only four persons have thus far entered the country under the new legislation. That the total is quite so small was denied by the administrator of the act, but he declined to say just how many have entered. Certainly the total has been numerically insignificant.

Stirred into action by a rising tide of complaints, the State Department now plans to send more than fifty special security agents abroad in an effort to speed up the workings of the cumbersome law. This is a welcome move. The attitude enshrined in our basic immigration legislation is not generous at best; to make the admission of refugees under the special legislation so torturously slow only makes an already unhappy situation worse.

— The Commonweal, February 19, 1954.

* * *

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep, ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"

—"The New Colossus" by Emma Lazarus, which appears at the base of the Statue of Liberty.

* * *

Our economic progress has been advanced and secured by the efforts of large numbers of immigrants who came to this country in the latter part of the 19th and the early part of the 20th century in time to construct the mines, the railroads, the farms, the canals, and the highway systems which now abound in our land. The immigrants came to this country to lend their muscles and their energies to the creation of a new, better, and more prosperous community, one in which they would earn and deserve their rightful place. It is a matter of history that in the long period of unrestricted immigration the number of new immigrants rose during periods of prosperity but automatically and of itself dwindled in depression.

The liberal immigration policy of our early years was of critical importance in the development of our industrial and technological strength. The rich diversity of traditions and cultures it introduced into the United States contributed to an acceptance and understanding of ethnic differences. Our early immigration laws were a source of hope and a model for the world; they were a symbol of the sympathy and goodwill that free men can extend to each other.

—The Stranger At Our Gate — America's Immigration Policy by Hubert H. Humphrey, Jr. Public Affairs Pamphlet, with the cooperation of the American Jewish Congress.

ON THE INTERNATIONAL SCENE

Berlin to Geneva

Germany is no nearer unification than she was a month ago. Nor is Austria to be freed of the oppressive pressure of Russian armed forces. Only the starry-eyed thought that the Big Four in Berlin would settle the problems of their two former enemies. However, it had been hoped that some agreements of a lesser nature might be reached, giving hope of eventually breaking the long standing impasse.

In Berlin the West proposed, as she has before, a unification of Germany with free elections and the withdrawal of all occupation troops. This proposal Russia rejected and made a series of counter-proposals aimed primarily at the destruction of NATO.

Austria presented a much less complex problem. For years a peace treaty has been almost completed. The main point of difference was the withdrawal of occupation troops. Russia refused to accede to a withdrawal until such time as Trieste is demilitarized and Germany unified. And so the circle of futility was completed.

Negotiations To Continue

Out of Berlin came one ray of hope. East and West will still continue their contact of negotiation. Having failed to make advances with respect to the relatively stabilized area of Europe, the negotiators will move to Geneva to deal with the delicate and volatile Far East. This is the conference that has been long awaited since the truce in Korea. The Big Four — France, United Kingdom, United States and USSR — will be joined by Communist China. But Communist China will not be at the conference as an equal with the privilege of speaking on problems outside her immediate area. The USA has made it plain that Communist China's presence at Geneva will in no sense indicate United States recognition of her. Korea and the Indo-China war will of course be the agenda items.

One would be foolhardy if he looked to Geneva and April 26 as the beginning of the end of tension and crisis in Asia. One can only be thankful that the process of negotiation has not been abandoned.

Pan American Day and the OAS Conference

April 14 marks the anniversary of the day when in 1890 the American nations united to form the International Union of American Republics, now called the Organization of American States (OAS). This day is commemorated by special observances in the 21 member republics, ranging from simple village ceremonies to elaborate pageants and symbolizing the friendship and peace uniting 300 million South, Central and North Americans.

This year Pan American Day comes soon after the convening of the Tenth Inter-American Conference of OAS on March 1, 1954 at Caracas, Venezuela — its first meeting in six years. Therefore reports from the Caracas meeting might well be discussed at Pan American Day meetings.

The Conference is the supreme governing body of OAS, which represents much more than a military alliance. The following agenda items of the Conference are revealing: Treaty on Pacific Settlement, Inter-American Court of Justice, colonies in America, intervention of international communism in America, economic development of the Americas, commercial and technical cooperation, human rights, housing, rural exodus and cultural cooperation.

OAS Under The UN Charter

Although the Inter-American system goes back a number of years, it became in 1947 specifically a regional security arrangement under Article 51 of the United Nations Charter. Under Article 51 the OAS agreed that "an armed attack by any state against an American state shall be considered as an attack against all the states".

The goals and spirit which have directed and animated OAS were stated by James G. Blaine, then US Secretary of State, when he spoke of the first Inter-American Conference in 1890:

"They (the delegates) can show to the world an honorable, peaceful conference of 18 independent American powers in which all shall meet together on terms of absolute equality; a conference in which there can be no attempt to coerce a single delegate against his own conception of the interests of his nation; a conference which will permit no secret understanding on any subject, but will frankly publish to the world all its conclusions; a conference which will tolerate no spirit of conquest, but will aim to cultivate an American sympathy as broad as both Continents."

Neglect of Latin America

There are visible signs that our preoccupation with Asia and Europe is blinding us to the mutual value of close ties with Latin America. Just as happened before the last OAS Conference in Bogota we have created the feeling in many quarters that we cannot or will not aid in developing Latin America economically, and that our interest is stirred only when the communist issue is raised. Part of this failure to recognize the importance of our southern neighbors is due to a public lack of interest and information. It is for this reason that Pan American Day assumes such great significance.

Excellent materials for the observance of Pan American Day as well as for general information on the Organization of American States may be obtained from the Pan American Union, Washington 6, D. C.

PROGRAM SUGGESTIONS

International Travel and Study

European Seminar. Members will study the social, political and religious situation of 5 or 6 European countries. A member of the National Student YMCA or YWCA staff will direct the seminar. Total cost, exclusive of passports and visas, will be $950. To apply, write: Miss Jimmie Woodward, 600 Lexington Ave., New York 22, N. Y.

Ecumenical Work Camps. Sponsored by the Youth Department of the World Council of Churches, these camps afford a common life of work and worship to young people of different countries. There are 34 camps in 19 countries. Each camp lasts for about one month, with opportunity for travel after the camp session. Complete cost, approximately $650 for Europe, $1000 for the Far East, and $200 for Puerto Rico. For full information, write: Ecumenical Work Camps, 110 East 29th St., New York 16, N. Y.

Community Ambassador Project. This is a plan whereby local communities raise funds for sending qualified community members abroad to live with families in other lands. Each ambassador can be sent for a cost of $750-$900 and an ambassador from another country brought here for as little as $350-$400 plus hospitality. The community benefits from newsletters from the ambassadors abroad and from talks given when they return. Information about how this project can be carried out, available from Experiment in International Living, Putney, Vermont.

Experiment in International Living. This successful, twenty-year old program is designed to increase international understanding at the local level in 28 different countries. Young people between the ages of 16 and 30 learn to appreciate the thoughts and feelings of another people by living with native families in a different country. For further information, write: Experiment in International Living, Putney, Vermont.

One Great Hour of Sharing

Through "One Great Hour of Sharing" United Appeal, major Protestant denominations in the USA will seek to raise funds to aid the homeless, destitute and suffering in different areas of the world. On Sunday, March 28, special offerings will be taken in thousands of churches throughout the United States. These funds will be used for programs of emergency relief and reconstruction. Chief areas of coverage for the 1954 United Appeal are Korea, India, Pakistan, the Near East, Germany, Austria, and Yugoslavia.

Although contributions will be received through regular denominational channels, individuals may also contribute directly to Church World Service, 215 Fourth Ave., New York 3, N. Y.

World Peace Workshop — Wooster, Ohio

The workshop idea is taking hold as more communities discover this worthwhile and stimulating approach to national and international issues. The workshop experience of the people of Wooster, Ohio will prove a helpful example to other communities.

"World Peace and Security" was the topic discussed November 13 and 14, 1953 in Wooster, Ohio by 500 representatives from communities of Ohio and neighboring states. The project originated entirely through local initiative and enlisted the enthusiastic support of individuals of different races and religions and points of view. Its purpose was to create a more complete understanding of the problems related to the attainment of world peace in our time. Organized along "town-meeting", panel-forum lines the workshop gave everyone an opportunity to express his views. Panels included such men as Ernest A. Gross, former Ambassador on the US Delegation to the UN, and Rev. Andre Trocme, of College Cevenol, France. For details of the organization of the workshop write: The World Peace Workshop, P. O. Box 11, Wooster, Ohio.

World Politics and the United Nations

The Woodrow Wilson Foundation and the American Association for the UN are sponsoring a series of 14 lectures on this topic each Thursday from February 18 through June 3, at 4:00 p.m., Woodrow Wilson Foundation, 45 East 65th Street, New York, N. Y. Representatives of key nations of the free world will speak, and a visit to the United Nations Secretariat will be part of the course. Series, $1.50.

World Health Day

The Indonesian Minister of Health recently said that during 1953 two and one-half billion man hours of work had been added to the labor market as a result of the campaign against yaws. The campaign, in which one million Indonesians were cured of this tropical disease, was carried on by the World Health Organization in cooperation with the UN Children's Fund and the Technical Assistance program of the UN.

Many similar stories of effective health work provide program materials for World Health Day, set for April 7. The observance of this day provides organizations with an excellent opportunity to develop stimulating and informative programs on what is being done, on a global scale, in public health, community sanitation, purification of water and milk supplies, etc.

World Against Want (80 pp., 50 cents) and *Sharing Skills* (50 pp., 35 cents): two pamphlets about the work of the World Health Organization and of the UN Technical Assistance Program in general. International Documents Service, 2960 Broadway, New York, N. Y.

SUGGESTED READING

The Russian Mind by Stuart Ramsay Tompkins. University of Oklahoma. 291 pp. $4.00.

A revealing insight into the modern Russian mind based on exhaustive research into the period of the 18th and first half of the 19th Century. Well written and extremely interesting.

The Rebel by Albert Camus. Knopf. 273 pp. $4.00.

A profound and effective critique of western civilization. A key sentence: "Real freedom is an inner submission to a value which defies history and its successes."

Soviet Empire by Olaf Caroe. MacMillan. 299 pp. $5.00.

A vivid history of a strange territory — formerly Turkistan, now the five Soviet Central Asian republics which border Iran, Afghanistan and Pakistan. Mr. Caroe describes Turkistan's role in the Soviet empire and the impact of Stalinism on these tribal Muslim peoples.

Major Problems of United States Foreign Policy — 1954. The Brookings Institute. 429 pp. $4.00.

This annual review is extremely valuable for the general reader as well as for the specialist.

The Secret Diary of Harold L. Ickes. Simon and Schuster. 738 pp. $6.00.

The first volume of the detailed and pungent diary of the man who for 13 years was secretary of the Interior. Interesting and at times fascinating reading.

War, Communism and World Religions by Charles S. Braden. Harper. 275 pp. $3.50.

A readable and informative review of the reaction of war, Communism, and other revolutionary forces upon the countries and religions of the Far East.

American Income and Its Use by Elizabeth E. Hoyt, Margaret G. Reid, Joseph L. McConnell, Janet M. Hooks, and Walter G. Muelder. Harper. 362 pp. $4.00.

The fourth volume in the National Council's series on the ethics and economics of society. For a review of the series see "The Church and Economic Life", *News Letter*, December 1953, page 2.

Franklin D. Roosevelt: The Ordeal by Frank Freidel. Little, Brown. 320 pp. $6.00.

The second volume of a thoroughly absorbing biography, dealing with Roosevelt's struggle to overcome political and personal physical disaster.

Church Women in the Scheme of Things by Mossie Allman Wyker. Bethany Press. 117 pp. $2.00.

The President of the United Church Women outlines the progress made by women in community and world affairs and pleads for an even greater participation by them.

Americans Are Alone in the World by Luigi Barzini, Jr. Random House. 209 pp. $2.50.

An Italian journalist's interpretation of the present position and role of the USA in the world.

Unconquerable Kagawa by Emerson O. Bradshaw. Macalester Park. 157 pp. $2.50.

An engaging account of Dr. Kagawa's 1950 American tour. The second half of the book presents some of his "crucial life experiences as recounted by himself".

The Transcendent Unity of Religions by Frithjof Schuon. Pantheon. 199 pp. $3.50.

A consideration of the philosophical principles and the ecumenical implications which underly the world's great religions. Difficult but rewarding reading.

The Man Who Changed China by Pearl Buck. Random House. 185 pp. $1.50.

An absorbing book about Sun Yat-sen for boys and girls aged 12 to 15.

Horace Greeley by Glydon G. Van Deusen. University of Pennsylvania Press. 445 pp. $5.00.

A readable biography of one of the most fascinating personalities of the 19th Century. Awarded the American Historical Association's Albert J. Beveridge Memorial Prize.

The American Road to World Peace by Sir Alfred Zimmern. Dutton. 287 pp. $4.00.

A survey of the long quest for peace with special emphasis on international organization, on improvements that could be made in the UN, and on the important contributions of the USA.

Changing Greenland by Geoffrey Williamson.

A newsman's description of Greenland's emergence from isolation into a position of international importance.

Brother to Dragons by Robert Penn Warren. Random House. 230 pp. $3.50.

A dramatic poem that deals with the philosophical principles of Thomas Jefferson. An absorbing book.

Plato's Modern Enemies and the Theory of Natural Law by John Wild. Chicago. 259 pp. $5.50.

A profound interpretation of Plato's philosophy, with emphasis upon the inception and development of the Western tradition of natural law.

BOOKS RECEIVED

The Living US Constitution by Saul K. Padover. New American Library. 176 pp. 35 cents.

Academic Feedom, Logic and Religion ed. by Morton White. University of Pennsylvania. 161 pp. $2.75.

Great Systems of Yoga by Ernest Wood. Philosophical Library. 168 pp. $3.50.

The Palm-Wine Drinkard by Amos Tutuola. Grove. 130 pp. $2.75.

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